5:Cooper E-4 (no date) 1946 SG4 Araucanians SG4
Picunche

[824] facients, aphrodisiacs, and for a great many other purposes, in infusions, for massages, and in other ways, depending on the malady or on the objective desired. Bloodletting with a small pointed flint, hafted, was common within as well as outside of shamanistic practice (Oyarzún, 1916–17, pp. 61–62). An enema syringe was made of the bladder of an animal with a small cane tube attached thereto. Rosales (1877–78, 1:324) saw an Indian give water boiled with bezoar in it to a person ill of heart disease. Sweat baths were taken as follows, according to Félix José (1916, 1:236): Wild sage or other plants were put in water in a trough, and four white-hot stones thrown successively into the trough over which the patient placed himself, covered with blankets or clothing in order to sweat. There was also considerable skill in handling of dislocations, fractures, and wounds. (For details on medical and hygienic practices, cf. Gusinde, 1916–17.)

Communication.—To judge from the mention of them in the very early literature, smoke signaling (Mariño de Lovera, 1865, p. 116) and the quipu (González de Nájera, 1889, p. 101; Ovalle, 1888, 12:162) were pre-Hispanic. The quipu (pron) or knotted cord was used for a number of purposes: To keep accounts of livestock and records of events (Ovalle, loc.cit.; Bullock, 1911, p. 18); to indicate the number of days at the end of which the summoned representatives or warriors would assemble for war, festival, sport, or other business; to keep tab of the number of days' work done, or of the number of payments to be made in case of composition for murder (Febrés, 1882, s.v. pron; Havestadt, 1883, 1:521, 2:755); and for other purposes.

Enumeration, time-reckoning, and measures.—Counting was by the decimal system. The numbers for 100 and 1,000 were from *Quechua*.

The year was divided into two parts by the December and June solstices, into 4 seasons, and into 12 lunar months; the 24-hour day into 10 or 12 parts. Moesbach (1936, pp. 82–84) lists 6 seasons and about 15 divisions of the day. The time of day was calculated by the position of the sun; of night, by the stars.

Various lineal measures were recognized corresponding more or less to our span, foot, pace, arm-length, etc. (Molina, 1901, p. 177; Guevara Silva, 1898, 1:288); and liquid and dry measures corresponding roughly to our pint, quart, six-quarts, etc. (Molina, ibid.).

Mental derangement, it may be added, in the form of milder paratoxes or graver psychoses appears to have been uncommon, at least in recent times (Guevara Silva, 1913, pp. 306–07).

CULTURE OF THE PICUNCHE

Of the culture of the *Picunche*, the *Araucanian*-speaking natives who formerly occupied the region from the foot of the Andes to the Coast and from Coquimbo or the Choapa to the Itata River or the Bío-Bío River, very little is known.

10: Hilger E-5 (1946-1952) 1957
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tentive listeners signified approval with hand clapping. The day preceding the occasion two men let it be known that it would be quite proper for me to respond to the addresses to be given in my honor. Later in the day a non-Araucanian instructed me to deliver my address in oratorical fashion, for then the Araucanians would know that they were being honored by an equal. Following my address at the reception, several persons stepped forward to shake hands with me. A leader complimented me on my intelligent presentation and oratorical ability; I had used force, he said, in proper places, and all had been punctuated with proper pauses; then he ended by saying, "but I must say, your Spanish needs to be improved and you have a decided foreign accent!"

Schoolchildren recognized certain boys and girls in their classes as the best orators. Teachers thought it wise to tutor such pupils, especially boys, in the principles that one wished the next generations of Araucanians to follow. Orators, they noted, are the leaders in all areas. According to Cooper's sources, oratory was an avenue to prestige and public office (1946, p. 737).

COUNTING

Every schoolboy in Alepúe could count orally in Araucanian from 1 to 1,000. Many could write the numbers also. The numerals in table 1 were written by two boys. The Araucanian system of counting has no zero. (See table 7 for Argentine Araucanian numerals.)

According to Cooper's sources the numbers from 100 to 1,000 are of Quechua origin (1946, p. 754). The 100-year-old Coñaripe man said that formerly it was customary to say "one pair" when one meant two of the same kind; "two pairs" for four of the same kind; "three pairs" for six of the same kind, etc. A Panguipulli woman had often heard Mapuche say "one pair and a half" when they meant three of a kind.

TABLE 1.—*Numerals in Araucanian (Chile)*

1 kiñe	11 mari-kiñe	31 kūla-mari-kiñe	100 pataka-epu
2 epu	12 mari-epu	40 meli-mari	199 pataka-huylla-mari-huylla
3 kūla	13 mari-kūla	50 kechu-mari	
4 meli	14 mari-huylla	60 kayu-mari	200 epu-pataka
5 kechu	20 epu-mari	70 regle-mari	300 kūla-pataka
6 kayū	21 epu-mari-kiñe	80 pura-mari	400 meli-pataka
7 regle	22 epu-mari-epu	90 huylla-mari	500 huylla-pataka
8 pura	28 epu-mari-pura	99 huylla-mari-huylla	999 huylla-pataka-huylla-mari-huylla
9 huylla	29 epu-mari-huylla	100 pataka	
10 mari	30 kūla-mari	101 pataka-kiñe	1000 mari-pataka

10: Hilger E-5 (1946-1952) 1957
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802 Beginners in school count from 1 to 10 by folding a finger into the palm of the hand at each number (a manner in which adults also count). If the count is beyond 10, it is usually continued on toes, a toe being bent under the foot at each number. A teacher, during her first days in a Boroa area school, said she wondered why a child was continually bending over. "I found she was doing her addition problems on her toes. Every time there was a number greater than 10, of course, she had to stoop." An Alepúe father said with pride, "My boy counts in his head now; he no longer needs an outside thing, like his fingers and toes, to do so." A Panguipulli couple past 60 had not heard of using toes in counting.

211 Informants knew of no method of keeping count "except remembering it in one's head." "I have never heard of Mapuche cutting notches in a stick or tying knots in a string or doing anything else to keep count. If anyone wanted to know anything which he could not recall, he asked other members of the family about it; someone would recall it, for if it had importance enough to be remembered, everybody in the family would have heard of it." Cooper notes that the knotted cord (quipu) was used to keep accounts of livestock and records of events; to indicate the number of days at the end of which summoned representatives or warriors would assemble for war, festival, sport, or other business; to keep tab on the number of days in which work was done, or of the number of payments to be made in case of compensation for murder; and for other purposes (1946, p. 754).

MEASUREMENT OF TIME

805 The time of day is regulated by the sun (antü). Antü is a word used not only to mean sun but also to designate the span of time from sunrise to sunset. When outdoors, informants glanced or pointed at the sun when talking of time. A Cañaripe woman pointed at various points at which the sun should be when a decoction she was telling about should be given to a fever-stricken person. Another woman being interviewed in her yard looked at the sun, and said, "It is nearly midday [11:40 a.m.]." Soon her husband and children returned from the harvest fields. The smaller children peeked into the kettle, in which their older sister was preparing the midday meal, and said, "Hurry! Hurry! The sun is already overhead." At about 1 o'clock, when passing through the same yard, the woman teasingly remarked, as she glanced toward the sun, "If you do not get home soon, there will be no dinner left for you!" Nearly every family, too, had a particular place outdoors, maybe the corner of the ruka or a fence post near

10: Hilger E-5 (1946-1952) 1957
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[202] man in training was sent as messenger by his cacique, or another person, to another cacique. When he was older, he was one of those who delivered addresses and made announcements to the assembled people. Kolupan was trained in oratory by his father. He said of himself: "I was an intelligent young man, full of life and full of energy. My father recognized my intelligence and taught me how to speak. He would give me an order to go somewhere, maybe to a cacique, and then tell me exactly what I was to say. I had to repeat to him what he had said and in the same tone of voice in which he had said it. In this way I learned not only how to carry messages to men of importance, like caciques, and how to deliver an address, but also how to speak good Araucanian.—I cannot pronounce words well today, because I have lost my front teeth.—Caciques to whom I was sent always received me with much courtesy. This gave me a feeling of distinction. I was about 22 years old when I first began to carry messages between caciques. I had great respect for my father. He was a most intelligent man."

COUNTING

802 There is no zero. Numerals in Argentine Araucanian are given in table 7. (See table 1 for Chilean Araucanian numerals.)

TABLE 7.—*Numerals in Araucanian (Argentina)*

1 kiñe	10 mari	50 kechu-mari
2 epu	11 mari-kiñe	60 kayu-mari
3 kila (or kla)	12 mari-epu	70 reple-mari
4 meli	13 mari-kiña (or mari-kla)	80 pura-mari
5 kechu	20 epu-mari	90 aillo-mari
6 kayú	21 epu-mari-kiñe	100 patako
7 reple	22 epu-mari-epu	200 epu-patako
8 pura	30 kila-mari	300 kila-patako
9 aillo	40 meli-mari	1,000 warapiu

Children count on their fingers; if the number is greater than 10, they count on toes also. Adults were seen counting by touching the fingernails of one hand for counting to 5, then touching the second knuckles of the same hand for counting to 10, and the fingernails and knuckles of the other hand for numbers greater than 10. Counting was generally done from thumb to little finger. "If I were young and agile and barefoot," said a 50-year-old man, "I would use my toes to count from 10 to 20"—something other adults said was seldom done except by children.